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WHY DO CATHOLICS
OPPOSE SPIRITUALISM

BY HUDSON TUTTLE.

The Roman Catholic Church has been opposed to Spiritualism from first to last, but has never before squarely expressed the reason for its antagonism. Father Conway, in his new publication, *The Question Box*, gives authoritative answer of the Paulists.

Because of its doctrines:

"Spiritism, or the systematic communication with spirits who claim to be departed souls, is merely a new form of necromancy, anathematized by the laws of Moses. * * * The fact of the rapid progress showed the evident weakening of the faith of the various denominations of Protestants who fed it. Its doctrines, learned from spirit manifestations, are given us in detail by leading spiritists like Wallace, Kardec, Crookes, Home, Tuttle, and others.

"It claims to be a religion, although it gives no God to worship, and substitutes in His stead a great crowd of spirits of every grade of intellect and morality. Its external worship is the feverish excitement of the uncanny seance, and its priests—chiefly women—mediums." It is almost all the work of the Devil, for although there are fraudulent manifestations, over and above this there are facts that seem to have overwhelming testimony in their favor and point to diabolic agency. Spiritualism pretends to be the final perfection of Christianity, although it denies its every dogma and declares that Jesus Christ is not the Son of God but merely one of the higher spirits. Its history has been marked with the greatest immorality, as the Mountain Cave, the Kiantone, the Sacred Order of Unionists, and the Order of Patriarchs amply prove. Some have argued that this was only an abuse, but we say that spiritism is essentially immoral. It has no worship of God, and no eternal sanction of reward and punishment to safe-guard morality. Surely such a teaching is not calculated to curb the evil passions of men's hearts.

"Rightly then does the church warn her children against this irreligious and immoral superstition, which often seems to evidence the power of Satan, and forbids them not only to become mediums, but even to attend the Spiritualistic seances."

We have given the fullest expression of the holy father's presentation of the subject, that a thorough understanding of the position of the Catholic church might be gained. That an anyone capable of answering the question should give the spiritual side so reckless of the truth is amazing.

If religion consists of forms and ceremonies, in the robed priest, holy water and incantations, then Spiritualism is not a religion. If religion is consecration to ideal righteousness, the unselfish doing for others and spiritual excellence, then Spiritualism is the religion of religions.

The Unitarians believe that Christ was a man and not literally the Son of God, and Spiritualists are no more heterodox.

As for immorality, the tree is known by its fruit. There is not today a professed Spiritualist in the prisons of this country. The Paulist Father says that there are 9,000,000 in the United States. The census does not show the religion of criminals. I am informed by an assistant Census official that this was omitted because the criminals were so untruthful that nothing reliable was obtained. Perhaps—and perhaps because the showing was on the

INDEPENDENCE DAY.

BY EVA LONG.

Independence day again is here—
The way it's observed seems rather queer—
We wonder why all these girls and these boys—
Think those noble old Statesmen, enjoy deadly noise;
It seems but a mockery of the true way—
It should be memorized—Independence Day.
Ye girls and ye boys, ye women, ye men,
Go back in the past! Live in the time when
Independence was fought for; ask souls of that day
If they wish it observed in this obtuse way.
The first one to consult would be George Washington.
Where would his mind be on the victory won
And the cause that brought on such sorrow and crime?
Or to merely go out and have a big time.
All ye brothers and sisters, please pause and say:
How would these old Statesmen pass this day?
They were noble, and brave, and true, and good;
And would have their thoughts better understood.
Not their thoughts alone—there were many brave men
Gathered around them in those days when
They struggled and fought for Truth and Right—
Oh! Live in that past for a single night!
Then ask thine own soul how to celebrate,
To honor those heroes so noble and great.
If true to thyself, a deep voice will say:
"You should celebrate in a truthful way.
Teach these boys and these girls of heavenly laws
They must observe to be true to the cause—
To any cause, be it great or small—
Truth must be enacted with one and with all."
This day of all days help thy fellow man—
There's many need aid—Oh, how strange that ye can
Fling Mammon around to destroy and to maim.
We pray thee, think better; find life to sustain
That peace to thy soul, and those Statesmen so grand
May be given, from One who in love doth command.
Though this source to thyself may be unknown,
Thou wilt know when thy soul to those Statesmen hath
flown.
In battles for freedom, all should sign their name;
The scroll should be full—truth, all should proclaim.
Yes, write your names down, be fearless and bold,
As were those heroes in days of old.
Teach all whom ye can, as those Statesmen would,
That they fought and they died in a cause for good.
Records, written in blood, that were left behind,
Prove they fought and they died for the good of mankind.
May their thoughts, or their souls, seek and find a way
To reach souls on earth this Independence Day,
And impress them to celebrate as they should,
In some truthful way—in some cause for good.

wrong side! There can be little difference between the criminal conditions here and in England. In a careful report to Parliament, the number of Roman Catholics in prison in that country was 38,581, of Prot-

estants, 107,012. The Church of England, with other sects has a membership of perhaps twenty million, and the Catholics two million. In proportion to the population, Catholics have almost four times as many criminals as the Protestants and the Spiritualists have none.

Has the history of Spiritualism been marked by immorality? Has it ever subjected, not millions, but a single person to the horrors of the Inquisition? Has it burned a Bruno? Imprisoned a Galileo? Instituted houses of infamy under the name of convents and nunneries? Established an order of priests commanded to

live in an abnormal and immoral state of celibacy? Taught a doctrine of the dead enabling the priests to wring wealth from the bereaved to gain pardon for the sins of the departed? Not a single truthful instance of immorality of the advocates of Spiritualism is given by the Holy Father who mendaciously makes the assertion. Of the cases given, they were individual efforts made more than a generation ago and of so little consequence they have been forgotten in the history of the movement. They were not outgrowths of Spiritualism but hallucinations of cranks who exploited their doctrines by their

they were still communicants of the church. This "Holy Father" (of God knows how many progeny that occupy an unmarked grave in the lower regions of some nunnery) should have his attention called to a little passage about "pulling a beam out of your own eye before taking a mote out of your neighbors' eye." Ed.

Horoscope of the City of Light Assembly for 1903.

The earth is in the sign Capricorn, Heliocentrically, on July 8th, the day of opening. Neptune, the God of the Sea, rules things far away, is the ruling star at that time. This is a good thing for everyone who has anything to do with the camp and its management. It also means much satisfaction and comfort to all who are fortunate enough to visit this, the most beautiful spot on earth.

There will be an abundance of both spiritual and physical comfort for everybody. Many new and surprising manifestations and phenomena will be on tap, and everyone will be happy and delighted. There will be no bad feeling this year, no jangling.

Money will flow freely from the hands of the public. Strangers will be very liberal—much amused as well as instructed. There will be a new spirit in the camp this year, figuratively speaking.

Strangers will want to buy cottages and several deals will be made before and after the close of the season. Many very prominent men who are high up in financial and government affairs are due to appear at the camp this year.

The fountain of wisdom and knowledge will flow freely and orators will be inspired again as old. There seems to be practically no limit to the demand and supply for speaking on every subject imaginable but from appearances, politics will stir up the camp somewhat, as many will want to air their opinions in reference to their respective parties.

The financial matters pertaining to the management of the camp this year will not be considered at all, as the management is in the hands of who are more anxious to do good than to make money. They are looking to the future and not to the present.

I am willing to go on record as predicting more than double the number of visitors of former late years. The only cloud on the horizon is some unsatisfactory weather during a part of August; but as everyone will be good-natured this year, it will only have a small effect.

There will be several old people pass away during the season, including one very prominent man. There is also going to be a start made this year in the direction of establishing one or more institutions the nature of which I am not able to tell.

My first horoscope of the camp at Lily Dale was published in 1897, wherein I said it was a woman's camp and should be managed by the women. That it was ordained to be a place of instruction, recuperation and intellectualty. My prophecy has come to pass and I have the old horoscope put away for reference.

RIGHTS OF MAN.

By Thomas Paine. This book did more for the cause of American Independence than any other one thing. It came at a time when the people were disheartened and almost ready to give up, it was read at the fireside and in the military camps and acted as a spur to the discouraged men and women. Price, paper, 15 cents; cloth, 50 cents.

ANSWERS TO CHRISTIAN QUESTIONS by D. M. Bennett. A reply to most of the questions usually asked by a church-member who is told for the first time that the Bible is untrue. Paper, 25 cents.

LEADING IDEAS OF
GREAT WORLD FAITHS

BY J. P. COOKE.

Rome, in the third century, was a vortex of splendid vice. Licentiousness was rampart, for earth was controlled by hell. Brazen beastliness strode shameless through the streets whether by night or day. The city arch-bishop Hughes calls "Rome or Hell," and to him the terms were perfectly synonymous, was the ruler of the then-known world.

Thracian prisoners of war were brought as slaves to Rome, there taught to butcher one another in the "Gladitorial Arena"—the Amphitheatre, to "Make a Roman holiday."

How may we form a conception of what that city was? A city of three or four million souls! Let us compare it with the city of New York today. A keen observer has recently given a vivid and faithful picture of New York in a paragraph:

"New York is more cosmopolite today than any other city in the world. It is not American in the sense that Boston and Denver are American. It is German, Swedish, Irish, Russian, Hebrew, French, Italian, Greek, Syrian, negro, yet the speech of the Englishman, the laws of the Englishman, the food and clothes and ways of the Englishman pertain as they do in London. And, if it lacks a trifle of the population to bring it to the rank of London, it is hard to believe that, as a city of business, it holds other than the first place in the world. Its exchanges buy and sell \$200,000,000 in materials and securities in a day. Its real-estate is appraised at a billion and a half. It has the finest hotels and dining rooms in the world. There are no better theatres, except in Paris, and only one there. Its parks and boulevards are beautiful and spacious. Nowhere are bigger and finer shops and better appointed offices. Its railroads reach into territory that the Dutchman never heard of. It sends its goods to the Patagonians and Philistines. It wips its feet on the products of the looms of Persia, and flaunts on its head the feathers of the bird of paradise. The fruits of the tropics are on its table, and it washes down its meals with the finest vintages of France."

We would compare this epitome of the world as it is today, with the Rome of the early Christian centuries, and give a picture of some one of the early Christian martyrs.

The outward history of Rome for 700 years is one of steady, uninterrupted conquest. In their immediate neighborhood they had beaten all their neighbors in war and had Romanized them, absorbing and using them to conquer more distant nations. They never advanced faster than they could go with safety. They bound the conquered people to themselves by sharing political right as far as safe. They respected the religion and private customs of the conquered, required only obedience to the public laws of Rome, military service and taxes.

By these cautious and generous methods Rome had extended her control over all the countries bordering upon the Mediterranean Sea, which had become a Roman Lake. From that time on Rome made no more conquests, but became more Romanized. The Latin language replaced all the local languages except Greek. Roman life, with all its elegance and luxuries, was carried to the wealthier provinces. The peo-

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THE MORRIS PRATT INSTITUTE.

The question of the advisability of continuing the Morris Pratt Institute is now agitating the Editors and Contributors of the *Progressive Thinker*. How there can be but one opinion on the subject of a Spiritualistic School, is more than we can see. Every system that has ever met with more than a passing success in this world has had some kind of an educational institution in connection with it. Spiritualism has now gotten out of its swaddling clothes and if it is to maintain itself among the respectable isms of the day, it must have a standing in the world and that must be maintained by a class of people who are educated and capable of attracting the best element among the inhabitants of any country.

This is a premise which we defy anyone to successfully controvert.

Every effort in this direction has been small. The fact that the scholarship of the Institute has not been large this year is not an argument against it. Every educational institution in the world has started small and on free students to a certain extent. Anyone who will look up the history of the colleges will be surprised to learn that they were paupers from the beginning. Every educational institution had to be endowed and there has been a series of "angels" who have provided for their wants in every case. That Spiritualists should be expected to have as high a regard for their ideas as any others is, or should be, true. If they have, it should be their pride to point to an institution of the kind that the Morris Pratt Institute aims to be.

We are not surprised to read the condemnation of some whom we know are not educated and who would be likely to be effected by an educated ministry; but we are surprised to see the movement condemned by those whom we know have had the benefits of a college education and would be utterly incapable of filling the positions they occupy at the present time had it not been for their education. The writer has regretted that he did not have the benefits of a better education and in his present calling he would be far better fitted if he had it. The same thing applies to all others in the field, as well as in every other field.

There is no question that an education fits anyone to better battle with the vicissitudes of life. The more real education a person has, the more he sees his limitations and the great amount of knowledge he might have and how little he really knows. The "Man who knows it all" is usually the poorest informed person on the subject of any of his auditors. Those who have an education are aware of it and the would-be "I AM" is relegated to his proper station. It reminds us of a man who visited Paris and gained a smattering of French. He was airing it after he got home and in the party were some who understood Paris and its ways. After he had aired his ignorance a while, one of the party asked him, "I suppose you indulged in some pomme de terre while you were in Paris?" The smart one supposing it was some French indulgence that would not stand public gaze replied, "Oh, no! My wife was with me while I was there and I was very circumspect."

We are continually complaining

because the "best class" of Spiritualists do not sustain the local meetings. The reason is plain. We do not give them any food. You would soon change your boarding place if they served you codfish and potatoes every day. It will do for a change, but you want something else to fill in between spells. It is the same with Spiritualistic meetings.

Deny it as we may the fact remains that we have never made a bid for intelligence and education on our platforms. We have taken anything that presented itself, without any endorsement, and if we got bit by some pretender, that person was made the standard by which the better class were weighed. Every one of our public workers knows this statement to be true.

The great point is that those who have not been in public positions, either as speakers or officers of societies have little or no idea of how the matter stands in its real public aspects. At a N. S. A. Convention the writer took this stand and was opposed by one of the delegates. That delegate, although a fine man and a former judge, made statements that were known to be absurd by every public worker there and it was so stated on the floor by them, but this man still maintained his position without the slightest evidence to back him or any personal experience in the matter.

In the eight years the writer spent on the Spiritualist platform as a public worker, he came in contact with much that if thoroughly understood by the Spiritualists would make a decided change in their attitude on a number of subjects. He has met with many things that emphasize the fact that as an independent ism we do not stand so high as many suppose. We pamper to the tastes of the mediocracy and not to the highest classes of society. Not that they are any better, but the higher classes have the standing, influence and money, not to mention any other attributes. Then we say, "Oh, yes, so-and-so is a Spiritualist, but he goes to the Unitarian church." Why does he go there? It is because they have an educated ministry who keep up with the times and give them some thing besides the same old chaff threshed over and over.

Some of our workers have attained an education without schooling. That is an acknowledged fact. But that a large proportion of them have not attained it is also a fact. That a large proportion of those who condemn education and some who are pointed to as shining lights in the field cannot write an article that does not have to be thoroughly re-written and edited is also a fact that every editor of a Spiritualist paper also knows—and would say so if he dared.

THE SUNFLOWER receives articles and letters from the best of them and knows whereof it speaks. And these are the principal opponents of education and educational institutions. To demonstrate this it is only necessary to take up any of the Spiritualist, Freethought, or so-called advanced thought of papers of the day, leave the subject matter out of the question and take up the construction of the language, its relationship, etc., and it will be clearly shown on comparison with the writings in such papers as the Arena, McClure's, and others, that one is educated, the other not.

We know that these are facts that Spiritualists like to have placed in the background, but like Banquo's ghost "they will not down." They will continually "bob up serenely" until the matter is settled by an educated ministry, or Spiritualism is absorbed into something else that will foster education.

The Morris Pratt School is a step in the right direction. It is not to be expected that it will attain perfection the first year or the first ten years. Colleges have been the result of years of growth and development before they are systematized and do all that is expected of them. In the regular order of things Moses Hull and his assistants are getting just what they might expect—condemnation.

There is an old German saying that "Any fool can call names." So anyone can criticize and find fault, but these same fault-finders do not help to push the world along any. They don't give a dollar to become a member and help the school or anything else that is needed, nor do they put their shoulders to the wheel in any way to push the cart of progress.

The N. S. A. passed through the same thing. It was condemned, sat down upon, and everything done to it that was possible. Yet it lived.

The Morris Pratt Institute will do power. But the fact remains that it is the same in all probability.

We would advise Moses Hull, if the Spiritualists do not want this school to open it as a general educational institution. His education and the education of its teachers will be appreciated by some classes of people if it is not by us. The place was given for educational purposes. If the Spiritualists do not want it, there are those who will be exceedingly glad to get it and support and sustain it.

THE TRAGEDY—ITS EFFECTS.

The effects of the recent tragedy in which the King and Queen of Servia were killed and a new government established is just beginning to have its effect as the enormity of the crime committed begins to make itself manifest.

In the English possessions the condemnation of the act is almost universal. Members of the English Parliament have decided that England cannot consistently maintain diplomatic relations with a government founded on such a crime until it is made plain that the members of the present government were not *criminis participis* in it. Also that they should punish the ringleaders in the assassination.

That this is impossible under the circumstances it is useless to say. There is no doubt that the assassination was planned in the highest sources, and carried out with the sanction, if not with the connivance of all those who are now benefitting by the crime. This being the case, we can not see how any government that claims to be civilized can maintain diplomatic relations with them.

We advocate every government withdrawing from their country, refusing to patronize them in any way, officially, to simply use the strongest methods of boycott until the crime is admitted and so far as it is possible, atoned for.

It may be said that this is not the right spirit to show towards humanity. Possibly that is true—possibly not. It depends upon your view of the matter.

We do not believe in the persecution of criminals any more than we believe in the divine right of kings. One is equally as much out of place among a civilized people as the other.

But there is but one way to punish a nation without resorting to war and that is to sever diplomatic relations which is a disgrace in the eyes of every other nation. The mere fact of bringing a certain staff with a small figure on the top of it in front of a disorderly member of Congress, is nothing. It is the disgrace of it among his fellow men that he is opposed to.

If we continue diplomatic relations with this new régime we say to them that we endorse their action—the next time any crowned head happens to incur the enmity of the leaders of a country, they, too, will kill their ruler, usurp the high places, and will expect the nations to sustain them in it. A concerted action in this case is necessary to the future welfare of every nation.

It is not necessary to remove a ruler by any such means if he becomes obnoxious. In this case they did not even wish to change their form of government—it was to rid themselves of an individual ruler. It is not charged that he did any special act, other than that he had a queen whom the nobles could not control.

Queen Draga may have been an adventuress, but if so, she was made it by the actions of Court, and by the rulers and nobles of the country. In favor of both it can be said that they sought the legality of marriage, and that, many of the present rulers of Europe have not sought in their intrigues with the other sex. If intrigues make death permissible, not a crowned head but would as justly get the same treatment.

"Uneasy lies the head that wears a crown." True. And this is an opportunity for them to change the attitude of the nations towards that condition.

As before stated, it is not necessary to commit a crime to change a ruler or a style of government. When the people of Brazil wanted to change to a republican form of government, they did not find it necessary to kill Dom Pedro. Neither was it necessary to cause any special hardship. It might have been possible to have permitted him to live in his country and among his people, but that would have fostered revolution as a certain class of royalists would have fomented it in order to gain personal

power. But the fact remains that it is possible to change a government without the brutalities that were inflicted in this case.

Why was it necessary to throw them out of the window? Then leave them there to suffer for hours? It was the act of savages who were bent on torture—not the killing of a human being. If they intended to make a sure thing of it, it would have been humane to have put an end to the wretched lives at once and not used the weapon of the savage and gloat over a fallen foe.

No! There is no excuse for the diabolical action! Its inhumanity, criminality and greed for personal aggrandizement, which is shown by the promotion of the ringleaders, shows the true status of the case. Republics should condemn it, and monarchs should stamp their complete disapproval by ostracizing the nation or they may be the next. Civilization demands a proper respect for the rights of individuals and rulers today are very little responsible for the acts of government.

What did anarchy gain by the assassination of Wm. McKinley? Only it should be the same in this case.

IMMORTALS IN THE FLESH.

For some time we have seen reference to a society of Immortals in the Flesh. This society claims that by a certain class of living they can attain immortality in the flesh, that is, can live here until they wish to leave, or forever, if they so desire. It is indeed wonderful that the wildest schemes catch the most people. A wildcat mining, oil, or "Miller" scheme, that of the 520% basis, is gobbled up immediately by a certain class of people, notwithstanding that it is a known fact that there is no method of multiplying money so fast—yet the suckers bit so that it was almost impossible to take care of the money as fast as the dupes sent it in. It is the same with these religious schemes.

Dowie has placed himself independent at the expense of his dupes, and his actions in the case of his daughter shows that he considered his cause that brought the dollars more than he considered the life and suffering of his own flesh and blood.

Immortality in the flesh is certainly impossible. It will appear so to any sensible, reasoning being. It is impossible to get any kind of a mechanism that will not wear out, and the human system is no exception to the rule. The claim that by eating you can build up any part is not good. It wears out after a time exactly as a piece of machinery does. You can extend the life of a machine by feeding it plenty of oil and care, but after a time the particles of metal crystallize and break from the constant strain and jar and the human system will wear out if it is cared for ever so good, after it has done about so much work.

It is not diet and care that conduces to long life. With the utmost care the body wears out, while in many cases those who apparently have the least care for themselves attain to ripe old age.

This is especially the case with the foreign element. They violate even the most ordinary rules of life, do not care for themselves in any way, are out in all kinds of weather, eat all of the tabooed articles, drink, in many cases, till they can't stand up, work twelve to eighteen hours a day, and live principally on fat pork. Yet they are the healthiest of people, seldom are sick, frequently go a lifetime without calling a doctor, and finally die from the mere wasting of tissues, because nature has ceased to build up.

We would like to follow the lives of these immortals, and see how they compare with the other people of the world. Perhaps they would live a little longer—we hope so if they work for it—but we think they are subject to the same diseases, the same limitations, as others.

The harm that these things do both in the commercial and social world is that they lead people to follow lines of thought and action that unfit them for the realities of life. This world is far from being a dream. It is the sternest kind of a reality. It is the point at which the people have to meet in every way to conform to the natural requirements and anything that places one in a position outside of the practical things of this world, makes both the person and those with whom they come in contact the worse for it.

Look at the chimerical schemes that have been gotten up in the past

twenty-five years. Many of them have been gotten up by those who had been interested in Spiritualism and Spiritualism has had to stand the brunt of the ideas they have promulgated and the odium of the failures. Impractical heads present ideas that are not based on facts and these ideas are presented to others who have never had the opportunity for investigation. Given a false premise which is used as an assumed scientific basis, a theory that will appeal to all who do not stop to analyze the statement in its entirety, can be made. The more absurd, the more fanatical will its advocates be. This is proven by the history of every religious movement that is based on revelation. If you want Mohammedan fanaticism just raise the flag of the Prophet. If you want fanaticism, just tell a devout and ignorant Christian that his Bible is not all true. In fact, if you want any kind of fanaticism, you have only to touch upon the pet schemes of some religious idea and the more absurd its claims the more fanatical its advocates.

Following the latter day messiahs proves this. The people who believe them to be messiahs are ready to fight for their messiahs, to work their finger nails off of them, to beggar themselves, and all the time the messiah is living in luxury and doubtless laughing in his sleeve at the stupidity of the dupes. Like the magicians of old who, when they passed each other used to pull their mantles over their faces and laugh at each other.

We do not wish to condemn any class of people, but we do want to see common sense prevail in this world. We want to see the people go to work in all practical reforms on a practical basis and make the world better. But we do want common sense to govern—not the fancies and foibles of designing schemers who have no knowledge of the human system, do not know the first principles of its requirements and merely work the public. We do not apply this personally to the Immortals in the Flesh. We apply it to everything in the world. All must be practical.

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Four Trains and Four Mails Daily with Specials during the Camp Session.

ISABEL B. BATES, COR. SEC.

The work still goes on and work is being done continually, that will conduce to the pleasure and comfort of the visitor. Mrs. Pettengill has gone to Cleveland on business connected with the Assembly and Mrs. Bates took a trip to Mayville, our county seat, on business connected with the change of name of the Association. The change has been allowed by the proper authorities and when the necessary thirty days has expired this will legally be The City of Light Assembly.

The Association office is receiving a coat of white paint and the ticket office the same. The work on the Auditorium has been completed and the bath house is being fixed so that its old patrons will not recognize it. The tubs have been newly painted with enamel paint and the tank has been replaced with a new galvanized iron one, thus securing clean hot water. The finishing touches are being put on the roads, the parks mowed, and everything is shipshape. The Pagoda is being put into readiness for the season, the restaurants and hotels are all bustle and preparation, and when July 8th comes, things will be in better shape than is usual on opening days.

We are obliged to announce that we can not fill any more orders for the illustrated camp edition of THE SUNFLOWER. We got out all that we thought would be used, but as people did not send in their orders before the date of publication, as we requested, we supposed that the edition we got out, 5,000, would be sufficient. It proved that we were short in our estimates at least 2,000 copies.

W. F. Jimerson, wife and baby, have arrived and are occupying the Bowers cottage across from the large Bowers cottage on Second street. Mrs. Marlatt is occupying the Pemberton cottage on North street; Mrs. A. B. and May Gunnison are occupying their cottages on North street; Mrs. Buss and daughter of Conneaut, O., are occupying the Phillips cottage on North street; F. A. Smith and wife who were formerly in charge of the Leolyn have returned and will make this their future home. They expect to occupy and probably purchase the Woods cottage on Third street; Mrs. Liddicoat has arrived for the summer and is occupying her cottage. She is accompanied by her daughter, Mrs. Blanche Smith.

Elmer Joslyn is making some repairs on the Swift cottage on Third street. Miss Ayer, is here as the guest of her aunt, Mrs. M. A. Enches. Clarence Sevel has been engaged as assistant to J. M. Payne, at the railroad station. This shows the appreciation of the railroad company. A few years ago we could hardly get the station opened a few days before camp. Now we have a station all the year around and two men to care for it during the summer. Leonette-to, Indian doctress, spent a few days on the grounds. Mrs. C. H. Gregory and Mrs. Eastlik were visitors. Mrs. Brookings of Chicago, is here for an extended stay. Mrs. L. C. Hutchinson has arrived and will make this her home. Mr. Hutchinson has been here for some time and has completed the addition to his house on Marion street and put a large veranda around two sides of it.

Ernest Cawcroft, representing the press in this vicinity spent a day on the grounds looking up items for use. A steel oven has been added to the equipment of the Jackson Cottage. It will be a great aid to them in caring for their guests.

A. Campbell, who spent his vacation in his cottage here, returned to his home and business in Atlantic City, N. J.

The Pavilion at Shadyside has so far progressed that a dance is scheduled for Wednesday evening, July 1. There will be a series of dances held there beginning July 7th and continuing until Sept. 11th inclusive, each Tuesday and Friday evening, under the auspices of West's Concert Band.

The grounds at Shadyside will hereafter be known as Lily Dale Park, and the Pavilion as Lily Dale Park Pavilion. Dance tickets, 50c.

The Fourth of July will be celebrated on the grounds by a dance afternoon and evening. The music will be furnished by West's Concert Band. Tickets for afternoon or evening, 50 cents; tickets for both, 75 cents.

The Lake Shore R. R. announce Sunday Excursions to Lily Dale from Buffalo during July and August at one dollar for the round trip. Trains leave Exchange Street Station at 9 a. m., reaching Lily Dale in time for the morning meeting. Return at 6:45 p. m.

The Bath House is open and will soon be completely transformed.

The electric lights will be in place this week and the grounds will be lighted the evening of the Fourth.

Mrs. Hannah Sigler has arrived for the season. Mart Champlin is home and will assist at the South Park House during the summer. Fred Albert of Bradford, Pa., spent Sunday with us and expects to return during the season. Prof. Babcock and wife, of Dunkirk, are here preparing their cottage for the season. Mr. and Mrs. F. E. Cooke and son Thomas spent Sunday at T. J. Skidmore's.

The Maplewood is preparing for business. Mrs. Mayer has arrived and Joseph Mayer and wife will arrive this evening with two or three dining room girls. The two chefs are here, also the baker and two of the kitchen girls. C. V. Wildrick has charge of the dining room and Jimmy DeMilt is porter. They will be ready to receive guests July 1st.

BUFFALO NEWS.

N. H. EDDY, Special Correspondent.

Sunday morning the guides of Mr. Grimshaw gave a most interesting lecture upon the subject, "Open Vision." They explained in reference to the physical vision afterwards dwelling at length on the psychic and clairvoyant vision, specifying the three phases, and illustrating one as similar to the X-ray, Clairvoyance. The second, as impressional clairvoyance. The third as a spiritual clairvoyance. His guides manifest a good deal of ability in elucidating the problems of life and the subjects taken up.

The subject of the evening was "The Real Life, and the Magic of Death." It was a masterpiece and the merits of the subject were ably presented by the guides, and explained in a comprehensive way. They gave many points of interest and instruction to the audience and the auditors listened with marked attention. Honor to whom honor is justly due—and these comments are justly the due of those who devote their lives to the advancement of spiritual truth and the guides that animate them.

Mrs. E. L. Cornell, a patron of the SUNFLOWER, met with a sad affliction last week in the transition of her husband who passed to the higher life very suddenly. They had lately taken up their residence in Albany. The remains were brought to Buffalo and services held at the home of her daughter, 180 Franklin street Sunday June 21, at 2:30 p. m.

Mr. Cornell was a man who was held in high regard by all who knew him. He was a man of sterling worth and beloved by his dear ones who are left to mourn his loss of physical presence; but their loss is his gain.

BUFFALO & LILY DALE EXCURSIONS.

During July and August the Lake Shore Railroad will run Excursions each Sunday between Buffalo and Lily Dale at \$1.00 for the round trip. Train leaves Exchange Street Station, Buffalo, at 9 a. m., reaching Lily Dale at 10:37, in time for the morning meeting. Returning, leaves Lily Dale at 6:45 p. m.

Privileges for Travelers.

Certain privileges are given travelers over the Dunkirk, Allegheny Valley & Pittsburgh R. R. this summer, such as stop-overs at Lake Erie Islands, Lily Dale, Niagara Falls, etc., which are explained in a small booklet, copy of which can be had from ticket agents or by writing A. J. Smith, G. P. & T. A., Cleveland, O.

FATHER TOM, AND THE POPE; or A Night at the Vatican. Written probably by Sir Samuel Ferguson. This is an interesting story and on account of the information contained in it is well worth the perusal of those who "have no time for novels." Cloth, 50 cents; paper, 25 cents.

SMALL COTTAGE FOR RENT.

18. Second Street, Lily Dale; price, for the season, \$25.00. Apply to Lewis, the painter.

Program of the Assembly.

George H. Brooks, Chairman.

JULY.

- 8—Carrie E. S. Twing.
- 9—Elbert Hubbard.
- 10—J. Clegg Wright.
- 11—PIONEER DAY—Carrie E. S. Twing.
- 12—Carrie E. S. Twing; J. Clegg Wright.
- 13—Conference.
- 14—J. Clegg Wright.
- 15—OHIO DAY—Willard J. Hull.
- 16—W. J. Colville.
- 17—Willard J. Hull.
- 18—BUFFALO DAY—Symposium—J. W. Dennis, Chairman.
- 19—Willard J. Hull; W. J. Colville.
- 20—Conference.
- 21—Miss Susie C. Clark.
- 22—NEW YORK STATE DAY—H. W. Richardson, Chairman.
- 23—Miss Susie C. Clark.
- 24—Mrs. Tillie U. Reynolds.
- 25—Miss Susie C. Clark.
- 26—Mrs. Tillie U. Reynolds; F. A. Wiggin.

AUGUST.

- 1—Baba Premanand Bharati.
- 2—Rev. Morgan Wood; Francis Edgar Mason.
- 3—Conference.
- 4—Rev. Morgan Wood.
- 5—WOMAN'S CONGRESS—Anna B. Shaw; Susan B. Anthony, Charlotte Perkins Gilman.
- 6—Charlotte Perkins Gilman.
- 7—Anna Shaw.
- 8—Charlotte Perkins Gilman.
- 9—Francis Edgar Mason; Anna Shaw.
- 10—Conference.
- 11—Mrs. Elizabeth Mason.
- 12—LABOR DAY.
- 13—G. H. Brooks.
- 14—W. M. Lockwood.
- 15—Chas. Brodie Patterson.
- 16—Chas. Brodie Patterson; W. M. Lockwood.
- 17—Conference.
- 18—W. M. Lockwood.
- 19—CANADIAN DAY—Miss H. S. Albarus, Chairman; Dr. Austin.

SEPTEMBER.

- 20—W. F. Jamieson.
- 21—G. H. Brooks.
- 22—Canal Day.
- 23—H. D. Barrett; Dr. Austin.
- 24—Conference.
- 25—
- 26—N. S. A. DAY—H. D. Barrett.
- 27—
- 28—PENNSYLVANIA DAY—C. L. Stevens, Chairman, Mrs. C. L. Stevens.
- 29—Farmer's Day.
- 30—Will J. Erwood.
- 31—Conference.

TEST MEDIUMS.

- July 8-18—Homer Altemus.
- July 19-25—F. Corden White.
- July 26-Aug. 4—Jennie Leys Edson.
- Aug. 4-12—
- Aug. 12-18—F. Corden White.
- Aug. 19 to end of season, Margaret Gaule.

MUSIC.

Northwestern Band and Orchestra.

A SONG OF THE FIGHT.

BY FREDERIC LAWRENCE KNOWLES.

Fear never won a conquest yet,
Nor overcame a foe;
'Tis courage scales the parapet,
While cowards flee below.

The victory falls to him who fights,
Whose heart with faith is warmed;
Success has fortified the heights,—
Her bastions must be stormed.

Then climb, as all earth's conquerors must,
Achievement's stormiest hill,
With inextinguishable trust,
Indomitable will!

Still upward, lad, through cloud and smoke!
The last redoubt will yield.
Your heart must be as staunch as oak
If you would win the field!

And when upon life's bloody slope
You fall, though wounded sore,
Arise! Apply the salve of hope,
And raise your sword once more!

When duty calls, be quick with
"Yes"—

Aspire, and serve, and pray.
And know no language but success,
No future but today!

The Sunflower one dollar per year.

THE BIBLE.

A new book about the Bible, by John E. Remsburg. 11 chapters on its authenticity; 13 on its credibility; 10 on its morality; with an appendix of unanswerable arguments against the divine, and in favor of the human origin of the Bible. 26 pages of Index, enabling the reader to refer instantly to any authority quoted or argument used by the author. 500 pages of valuable information whether you believe with the author or not. Price, postpaid, \$1.25.

Mediums Who Will Attend the Assembly.

Mediums who will attend the Assembly this season and desire their names to appear in this list, must send name and Phase of Mediumship to this office.

TESTS.

- F. Corden White.
- Mrs. M. A. Enches.
- Mrs. Maria Carpenter.
- Mrs. Mina S. Seymour.
- Harriet H. Danforth.
- Chas. S. Hulbert.
- Mrs. L. G. Read.
- Mrs. Mary J. Ramsdell.
- Mrs. Nellie Warren.
- Mrs. E. H. Thompson.
- Mrs. Maggie Turner.
- Mrs. Estelle F. Baillet.
- Wm. A. Arent.
- Mrs. Mary A. McFarland.
- Mrs. C. D. Grenameyer.
- Mrs. H. B. Rymer.
- Mrs. M. J. Crilly.
- Mrs. M. E. Lane.
- Mrs. Addie R. Duff.
- Mrs. A. M. Zoller-Lees.
- Mrs. J. E. Allen.
- Mrs. O. W. Grant.
- Mrs. Ida Hilton.
- Stuart Scott.
- Mrs. J. S. Steele.
- Mrs. Bowling.

HEALERS.

- S. J. Richardson.
- Mrs. A. A. Cawcroft.
- Chas. S. Hulbert.
- Mrs. E. R. Nugent.
- Mrs. M. E. Lane.
- Mrs. R. H. Joslyn.
- Mrs. Mattie Rector.
- Mrs. Marlatt.
- Mrs. M. H. Jamieson.

TRUMPET MEDIUMS.

- Mrs. Wreidt.
- Mrs. J. de Bartholomew.
- Frank McKinley.
- Maggie Vestal.

FLOWER MEDIUM.

Mrs. Ida Hilton.

MATERIALIZING.

- Mrs. N. D. Miller-Wilcox.
- Mrs. D. B. Jimerson

PHYSICAL SEANCES.

- P. L. O. A. Keeler.
- D. B. Jimerson.
- Mr. and Mrs. Hatfield Pettibone.

SLATEWRITING.

- A. Normann.
- P. L. O. A. Keeler.

PALMISTS.

- Harriet H. Danforth.
- ASTROLOGERS.
- N. H. Eddy.
- A. C. C. Pfuhl.
- J. N. Larson.
- Mrs. M. Mayer.
- John Pfeiffer.
- G. W. Baillet.

INDEPENDENT VOICES.

Mrs. Mollie Smith.

SPIRIT PHOTOGRAPHS.

Mr. and Mrs. A. Normann.

W. M. Keeler.

SPIRIT PORTRAITS.

Bangs Sisters.

Were You Born Under a Lucky Star?

Send sex, time and place of birth (hour if possible) with 25 cents and two 2c stamps for trial reading. Life reading, \$1.00 and upwards. Circulars free.

N. H. EDDY,

142 Prospect Ave., Buffalo, N. Y.

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Boating Privilege

I take pleasure in informing visitors

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rigs, or have their own teams properly

cared for at the Association Barn.

Will meet all trains with dray and

drage baggage promptly.

A Nice Line of Safe Boats.

S. J. RICHARDSON.

AGE OF REASON.

This is one of the greatest books on the Bible that was ever written. It has done more to drive away superstition than any book ever published. Its arguments are unanswerable. It has stood for over one hundred years against all attempts of the clergy to overthrow it, and today they are accepting it in the "higher criticism." The same things Thomas Paine wrote in this work about the year 1793 to 1795. Price, paper, 15 cents; cloth, 50 cents; elegant presentation edition, \$2.00.

F. Corden White,

Trance, Test and

Business Medium.

Readings by Mail, \$1 and 3 Stamps.

Permanent Address, Lily Dale, N. Y.

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JULY 4, 1903.

ST. PETER'S MISTAKE.

St. Peter stood at the Golden Gate, One Sunday morning of recent date, And said to Gabriel, lounging near: "How fearfully few the arrivals here; How sadly seldom a ticket is seen; In thirty days I've punched fifteen. How screeches the gate as it inward swings— The keys are a bunch of old, rusty things. It 'taint used now, the neglected road To the realm of bliss will have to be mowed. In fact, unless more travelers stop, I fear we may have to shut up shop." Now Gabriel knew what the matter was, And thinking he'd better explain the cause, Remarked: "Let me have a word, I beg," Then changed his weight to the other leg. And laid one wing on the picket fence, And said: "Fact is, that a residence On earth is made so attractive now, And cheap and easy as not to allow Of any temptation to visit heaven. Such novel joys to mortals are given. They fly over earth on wings of fire, And under the seas they talk on a wire; And old Broadway is lighter, they say say, Than the raidant loft where our harpers play. They have no slaves—declare 'tis wrong—I don't see how they can get along. They have one wife—that's overdone For you and I have nary one.

For the smallest of coin, down there I'm told, The poor folks ride in chariots of gold; Their phonograph bottled the voice last year Of a parson that last week got up here. Their commerce measures the planet et's girth, And fetches fruit from the ends of the earth. While here, no improvements— methods the same As years gone by when you and I came. The same old grass, the same old gates, The same old croon of the same old mates; The same old speech to the folks sent down. The same old halo, the same old crown; The same old sermon, the same old prayers, The same old hymns up, the same old stairs. All things exactly as they were then, And will be world without end. Amen."

"The worst of it, Peter, is this, you know That all the inventors have gone below. They've taken their traps, tools, jiggers and things, Their dynamos, wheels and sprockets and rings; Their graphs and meters and scopes and phones, For measuring molecules, spectra and tones. And that with these and machines in accord. The lose ones seek their simple reward. Machines that swift as lightning run, Machines that paint with the brush of the sun; Machines that fly with splendid cars, Machines that measure and weigh the stars; Machines that laugh and talk and sing. Machines that are up to everything. With those to instruct, insist, beguile, They've fixed up Tophet in first-rate style.

"Ho! Ho!" said Peter. "My friend,

I guess If worst comes to worst, that we can progress; If those inventors such miracles do, What hinders our having machinery too? For you remember I've often said That competition's the life of trade. They've stuffed you and fooled you, though, about The sun as an artist, I've no doubt. And he that tells of talk on a wire, I venture to guess that man's a liar. But we might try, with possible gain, The anaesthetics that conquer pain; A carpet-sweeper in place of the broom. A sewing machine and a patent loom. Electric cars with velvet seats, A sweeping machine for the golden streets. A gas retort for our light and fire, And an organ back of the harper's choir. I'll change my plans and stop today The first contraption that comes this way." A space was gatekeeper Gabriel mute, Then shifted his weight to the other foot. And shading his eyes with his dexter wing, Said: "Up the road is coming a thing— On a single leg it is hopping along, Without a bridle, or bit, or thong. With a double head and a crooked neck, And someone adrift on the upper deck." That moment the stranger, as silent as fate, Dismounted in front of the golden gate. He said, "Good Morning," and wiped his brow, And added, "I'm really sorry now— Your way is so narrow and crooked and bad— I didn't take a spin on the boulevard. I hear that all the way down and back, They've got a lovely asphaltum track."

"Good morning," said Peter, "is that a mill, Or a curious beast that you rode up hill?" The visitor answered, "Don't you know? It's a bicycle—popular down below." "Aha!" good Peter replied, "that's queer, We're introducing improvements here. This horse is something that should be tried; If you like I'll take him and go inside." "You do me proud," said the tourist grim, As he thought, "This makes me solid with him." And Peter, seizing the handles straight, Dragged the thing in and closed the gate.

They waited and chatted, the two outside, And wished they could see the novice ride. They heard approving applause and then Encouraging cries of "Try it again." The heavenly choir that sang so low, Went skipping lively to an allegro. They heard naught else for an hour or so, Then the pearly gate wide open swung, And to that hapless bicycle clung A battered angel, who gave it a shove, But seemed so lame he could hardly move. Two teeth were gone—bruised was his head— One ear hung by a single shred— His wings were ruffled—his legs were bare As a piper's—there was grease in his hair. He shed no tears, but heaved a sigh, And cast on the stranger a rueful eye. Then merely said with a lordly mein: "You go to hell with your old machine."

C. K., in Buffalo, N. Y., News.

Shady Side Family Hotel.

All Modern Improvements. Beautifully Situated on the Lake. One minute walk from the station.

\$1.50 Per Day and Upward.

Breakfast and supper 25c, Dinner 35c; 21 meal tickets \$5.00; Board and room, \$7.00 per week and upward.

MRS. E. DENSMORE, Prop.

Lily Dale, N. Y.



THE SUNFLOWER.

Possible Origin of a Phrase.
There is an amusing story by Athenaeus which suggests the possible origin of the phrase, "He does not know enough to come in out of the wet." According to the entertaining grammarian referred to, a town in Greece under stress of evil circumstances borrowed money from a rich man, who took as security for the loan a mortgage on the handsome portico which surrounded the market place. He was not an ungenerous creditor, for when it rained he caused the town criers to announce that the citizens had permission to take refuge under the colonnade. Strangers visiting the town who failed to have the matter properly explained to them were so impressed by the extraordinary circumstances that they spread abroad the report that the people were so stupid that they had to be told when to come in out of the wet.

The Kangaroo's Kick.

When a big "old man" kangaroo stiffens his tail and converts it into a sort of revolving pivot bearing the whole weight of his body, leaving his tremendously powerful legs free for attack and defense, everybody who does not want to be ripped up or thrown in a heap for a considerable distance will give the marsupial a wide berth. Only those who have seen the full grown kangaroo in his native Australian bush with his back to a tree, scattering dogs, bleeding and torn, right and left, can form any adequate idea of the prodigious strength the animal is capable of exerting when he finds himself in a tight corner. Kangaroos are now getting scarce in the southern parts of Australia, but they are still pretty numerous in the thinly populated north.

The Harvest Moon.

It so happens that the position of the moon is such that the full moon preceding the autumnal equinox for several successive nights in the latitude of London rises only nine or ten minutes later each succeeding evening. This phenomenon is called the "harvest moon" from a notion that it is a provision of all wise Providence calculated to enable the husbandman to take care of his grain at night if there is so much of it that it cannot be handled during daylight.

Renamed It.

"Yes," remarked the thin chap, "he told me to name my own salary."

"Well," replied the fat one, "that was very liberal of him, I should think."

"It was so," retorted the thin one sadly, "but he didn't seem to take to the name. He changed it, and now I'm getting wages only."—Cincinnati Commercial Tribune.

The Father's Idea.

Daughter—Papa, mamma says birthday gifts are luxuries, but I say they are necessities. Now, what do you say they are?

Father—I? Oh, I say they are nuisances.

The Charge.

Judge—Officer, what is this prisoner charged with?

Officer—Electricity, your honor. I caught him stealing trolley wire.—Philadelphia Telegraph.

The Difference.

"So that distinguished looking lady is your wife, eh?"

"No. I'm that distinguished looking lady's husband."

Uncle Reuben says, "Silence may not be wisdom, but if yo' don't say nuffin' yo' can't be called a fule fur it."—Detroit Free Press.

Books on Sale at the N. S. A. Office.

The following valuable books are on sale at the N. S. A. Office. These books have been contributed by the authors to the National Association to aid it in its good work, with permission to sell them at the reduced prices quoted. Each book has peculiar merits of its own, and all should be in every home.

Occult Physician, Medical, Mrs. Matheson	\$1.00
Lady's Fashion, Mrs. C. E. S. Twing	.90
God's Service, Friend Maggie Olive Jordan	1.00
Wedding Chimes, For Wedding Ceremonies, D. P. Hughes	.50
Leaflets of Truth, Karl	.20
Whither the Wind Bloweth, Venner	.20
Violet Poems, Straub	.10
Three Jubilee Lectures, Peebles	.25
Longley's Beautiful Songs, words and music, two volumes in one cover	.15
A fine picture card of N. S. A. Headquarters	.10

Any of the above is a rare bargain at the price and will be sent postpaid.

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Do You Need Spectacles?

If so try Poole's Perfected Melted Pebble Lens and his Clairvoyant method of fitting the eyes. Please write for illustrated circulars showing styles and prices, also full instruction how to obtain a perfect fit by mail.

Address,

B. F. POOLE.

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The right word is always a power.

—George Eliot.

An Astonishing Offer.

Send three two-cent stamps, lock of hair, age, name and the leading symptom, and your disease will be diagnosed free by spirit power.

MRS. DR. DOBSON-BARKER, Box 132, San Jose, Cal.

THE MAPLEWOOD.



Thoroughly Renovated. Newly Papered and Painted. New Management.

The Maplewood, formerly the Grand Hotel will be opened to the public July 1. Having been thoroughly overhauled and put into first class condition, it will be better prepared than ever before for giving ENTIRE SATISFACTION to its guests. If good meals, obliging assistants, and a desire to please will win, you will make no mistake if you stop at the Maplewood. For information and reservation of rooms, address,

LEO MANGER, Proprietor,

Lily Dale, N. Y.

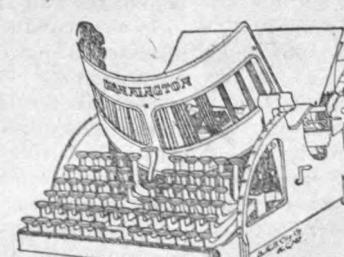


THE TODD HOUSE.

Owing to the recent death of Caleb L. Todd, his late residence will be sold. It consists of the property known as the Todd House, or Lily Dale Sanitarium, including a large brick house, frame barn, twenty-three acres of land, with rose bushes and other shrubbery, apple, pear and plum trees; running spring water piped to all floors of the house; modern conveniences. Has about thirty rods of lake frontage and overlooks the Assembly Grounds and three of the lakes. Is about forty rods from the Assembly entrance. Will be sold with all or part of the land. For particulars, address

H. F. TODD, Lily Dale, N. Y.

A GREAT INVENTION.



THE BENNINGTON.

A WORD-WRITING TYPEWRITER.

Destined to make back numbers of existing typewriters. Has five new and valuable features of merit, any one of which would make a superior machine.

No larger than existing typewriters.

We are now offering a limited amount of stock to investors at the par value of one dollar. As soon as we have sold enough to complete equipment, manufacture, advertise and sell our machine, no more will be offered at any price.

We want a few good men for active official positions, who will invest with us.

If you wish to make a Choice Investment with good prospects of 40 to 60 per cent profit, carrying with it first p

pectus.

Capital Stock, \$1,500,000.

Shares, \$1.00
The Bennington Typewriter Co.,
304-5 Lyceum Bldg. 91-116
Kansas City, Mo., U. S. A.

WHITEHOUSE SPIRITS.

Jerry Smith, who has been at the White House for over a quarter of a century, since he was brought there by General Grant, does not like the changes recently wrought in that historic mansion. But his reasons are not based upon architectural taste. The artistic value of the new edifice is of little moment—in fact, it is that the ones whom he loved to talk to, the spirits of the illustrious dead—have left the place to its pristine newness.

"It is the truth, the gospel truth," he remarked one day while seated in the pretty parlor of his cozy home on Madison street. "Times are not what they used to be about the house. Ever since I first went to the White House I have seen the spirits of Mr. Lincoln and other presidents as they died. But you know they do not like new places, and I never see a sight of Mr. Lincoln or General Grant. I have been 'seeing things' ever since I can remember, and many a night have watched the spirits going about the White House, walking up and down stairs, like they enjoyed coming back to their old haunts. But all that is gone since they put the new buildings up, and I cannot see or hear a sign of those who lived there once as rulers of the nation."

"I was born down in Anne Arundel county, Maryland, but I met General Grant once on board ship when he was coming with his family from Boston to Fort Monroe. Afterward I waited on him at the big banquet given him at the Barnum Hotel in Baltimore, and it was there that he told me to call on him at the White House. This I did, and was set to work about the grounds—Then Mrs. Grant appointed me to be her footman. Later I was put to doing chores about the house, and in this capacity have gone through the administrations of Grant, Hayes, Garfield, Arthur, Cleveland, Harrison, Cleveland again, and then McKinley and Roosevelt."

FIRST EXPERIENCE WITH GHOSTS.

"The first time I saw anything at the White House was one evening about dusk; I just caught sight dimly of a spirit I recognized as being that of Mr. Lincoln; he was just going up the big stairs that lead to the President's office. He looked at me serious-like, then kept on right up till he faded from view. I have seen him hundreds of times since, always always gliding silently about the stairs and rooms and always with a sad, serious expression on his face."

"After General Grant died I saw him frequently, and he soon began to talk to me. Whenever I wanted any advice or was worried about anything, it was Gen. Grant that would come in his old-time friendly way, and tell me what to do. This is the gospel truth—if it had not been for Gen. Grant's spirit telling me what to do, I would have never kept on saving up and owned my home as I do now. In my own home he comes to me any night, and I see and talk with him as easily as I do with you."

"After McKinley was shot he came to me very soon; but he was not able to talk other than in a very feeble and childish way—the spirits have to learn all over again, just as if they were children—you know the old saying, 'twice a child, once a man.' They have to be really born again, as the Bible says and to learn how to talk, live, and act in the spirit world—just as they learned as children in this. Mr. McKinley could only make a buzzing sound, but I could see him clearly, and he is learning rapidly how to communicate with mortals. He loved to walk about the White House, but he has disappeared from there entirely, like the others, since it has been so changed from olden days."

"Of course there are plenty of folks who laugh at my stories about spirits—they think they know everything—but what I say I know to be a fact that Mr. Lincoln and Gen. Grant have left the White House for good and they are not likely to be seen there any more. But they come to my house still and any evening when I am sitting quiet like in the twilight, they come in and we have a talk. That's truth."

WAYS OF THE LIVING PRESIDENTS.

"There's plenty of work at the White House now, even if Mr. Roosevelt is gone. Mr. Roosevelt is not like any of the other Presidents—he don't take any rest, unless he goes away from town."

"Now Gen. Grant would come to the office about ten o'clock and work until two, then he would take a lunch

and go for a drive. Generally he and Gen. Beale would start out at the same time, both in a single buggy, and they got to racing outside the city before they got back. Grant never went to the office after two except by a special appointment."

"Mrs. Grant was a fine housekeeper and she saw that everything was in shipshape. If anything went wrong she spoke her mind. The Grant boys just doted on their mother and her word was law. And the General had great respect for it too."

"Mr. Hayes kept about the same hours as Gen. Grant, but he was more of a church-going man than any of the Presidents. Mr. Garfield also left his office about two for a lunch and drive. He rarely returned until the next day. The Garfield boys were a merry crowd, and many a prank they played of riding their pony into the cellar and jumping into the big fountain in their bathing suits. But their mother had them well in hand. They were always good, kind lads, and had no swell head among them."

"Mr. Arthur was the finest gentleman that was ever in the White House. He sometimes did not go to the office until eleven, then left at two. As for dinner, it was often at midnight before that was finished, and the servants were in luck when they got home before twelve. Mr. Cleveland was a hard worker, went to the office early, and after a drive returned to work, which kept him up as long as he wanted to."

"Mr. Harrison was a very quiet, but a very particular man. Sometimes he would come into the study, which it was my duty to dust, and he would remark that it did not look in perfect order. Then I would brush off his shoes, dust his coat, and tell him to just step out for a bit of fresh air and by the time he got back everything would be as bright as a new pin. He was a pleasant-mannered man, no matter what the papers said of his coldness."

"Mr. Roosevelt keeps steady at it all day, and they do not give him time to take a good breath. From the time the office door opens in the morning till it closes at night, there is such a stream and he keeps at it, unless he sometimes breaks away for a drive."

SPIRITS USED TO RAP ON THE DOORS.

"But as to the spirits—the new White House is not what the old was and its days for the spirits of the dead Presidents to roam over its corridors are gone. I have had them to keep up such a rapping on the doors and walls that the night watch would go out in the portico outside. They would glide about, up the public stairway and down the private one, but now I do not see them any more—except at my own house."

"I tell you it makes me a little sad to think they deserted the old scenes of their palmy days. It was great company for me on a lonely evening for we soon got so we could talk together—Gen. Grant and I. They come to my house now, open the doors, and rap on the walls, but if I were to move to a new house I would not see them for some time. No spirits like a new house—the older, colder, darker it is, the better they will love to linger about its dim rooms."

TRANSLATED.

Thomas G. Lowry, of 610 Spruce street, Williamsport, Penn., passed behind the veil June 17th. The services were conducted by the writer at his late residence, Sunday, June 21 at 2 p. m.

Through very striking experiences in the mediumship of Mrs. Lowry they were both led out of the Methodist church into Spiritualism several years ago, and have been uncompromising advocates of the new light ever since, and it has blessed them in life and death. His last days were peaceful and his faith lighted the way down the valley with pleasant cheer.

Mrs. Lowry is inspired and sustained, feeling the spirit presence and knowing that all is well with her husband.

One brother of Mr. Lowry came to the funeral from thirty miles west of Pittsburgh. A brother and sister are across the Atlantic, where he left them many years ago. One son, Louis, is left in the home to comfort his mother.

Spiritualism is the panacea in life and the consolation in death. It is the all-healing physician, most precious to those who mourn.

LYMAN C. HOWE.

The Sunflower, \$1 a year.

MEDIUMS' HOMES—RELIEF FUNDS.

STATEMENTS FROM THE N. S. A.

To the Spiritualistic Public: Dear Friends:—It seems timely to make a further statement concerning the work of the N. S. A. in relieving the necessities of such worn and aged mediums as it is able to care for; as it is well known the attempt on the part of this Association to gain funds enough to build and furnish a mediums' home has proved futile, not enough came to this office to make it possible to even secure a suitable building for such a home, and as the mediums would have to be clothed and fed, as well as sheltered, which would call for much money annually, the Board of Trustees deemed it expedient to turn the available funds into a Mediums' Relief Fund, from which needy, sick or aged mediums could receive monthly aid as far as possible. As has been stated, the sum of \$12 per month is paid towards the support of each, of several veteran mediums.

In consideration of their feelings we have refrained from publishing their names, yet a call is made for us to do so, and it does seem but just that the donors should know to whom their benefactions are given. Therefore, without in the least wounding their sensibilities, we may state that those assisted from the Mediums' Relief Fund of the N. S. A. at present are, Mrs. Jennie Lord Webb, one of the earliest, and for forty years a powerful physical medium; she is totally blind and has been an invalid for years; she is in Massachusetts. Mrs. T. E. Kendall, also of Massachusetts, helpless and aged, an old-time medium in public work; Mrs. M. E. W. Wright, in Southern California, seventy-four years old, for over forty years a public trance medium; she has given health, time and means to the cause for over forty years, an

Mrs. Mary C. Morrill, of New York, aged and helpless and an old-time medium well known for her good works for mankind. She has for months been in the care of the First Association of New York City.

These are all deserving mediums whose lives have been spent in the service of humanity. It would be a crime for the Spiritualists to let them suffer. It is not charity that we give them in the pension they receive from the fund, but a just recognition of their work for humanity.

They are truly grateful for the aid thus received. Their letters are full of thankful expressions, and the spirit of benediction breathes in them. To quote from a letter from one of these beneficiaries, which is a type of all, "I have been suffering so dreadfully I could not write before. Writing exhausts me terribly. Sister, no human language can ever express the deep-felt gratitude of my soul for what is being done for me; I am thankful to all who are helping me. I thank you and through you the N. S. A. Much more is written in a similar strain. Surely "It is more blessed to give than to receive."

In addition to these two other aged mediums who were on our list last year have been taken from our care. One by relatives removing her to California for treatment, and one taken to a hospital. Report of them was made at the time. We also cared for that grand worker, Carrie Fuller Weatherford, during her illness and bore the funeral expense over her remains. Now and then a worthy medium gets into a financial strait, who is usually able to care for self. Several such were reported to us last winter—well recommended—and these were given temporary relief, thus enabling them to tide over the trouble. It is not necessary to give their names—these are on record at this office.

Dr. Henry Slade is cared for at the expense of the N. S. A.—fed, sheltered and given medical care. The world knows that he was for many years a most wonderful medium; he is now a physical wreck. It is requested that no one send him money in answer to any appeal he may make as he is incapable of using it judiciously. Any money intended for his aid should be sent to the mediums' Relief fund at this office—from which he is supported.

Within the past few weeks about \$30 has been received for this fund \$10 from a gentleman in New York; \$10 from one signing "Sympathy;" and smaller sums from others; all donors receive an acknowledgement from this office, when the address is known here. We have found it injudicious to publish lists of contrib-

utors; even the smallest donations it which makes us one with him, is acknowledged and welcomed. we are thankful for them. A friend writes that he will give a dollar a month towards this fund; he thinks all Spiritualists should do what they can, and that they will do so if they see its importance, and if these needs do not appeal to them, we know of nothing that will. Heartfelt thanks to all contributors; they are indeed friends to the mediums. \$50 has just come for the Mediums' Fund from S. A. Burgess, of Michigan, 85 years old. This gift is most welcome.

MARY T. LONGLEY, Secy.
600 Penn Ave., S. E., Washington.

The Thought and the Deed.

A VOICE FROM A. BRONSON ALCOTT.

This week, in Boston, we are celebrating the Man and the Thinker, Emerson, and the words of his close friend come to us, as he said, "I have seen many charmed days, and shared a sublime hope, but this, of all days which I have yet seen, is the most sublime; because it not only speculates in the most transcendent way, and absorbs all thought and all peoples, and all races, and all Bibles, but it looks to practice; and you will all be disappointed if it end merely in convention after convention, annual meeting after annual meeting.

You say, 'Work! work! work! work lovingly, work deliberately, not wilfully.' You say that, Therefore I shall look for the next step to be declared hereafter for action. Let not the accusation be made any longer, my friends, that we are merely mystics, that we speculate, have delicious and delightful thoughts, but we do nothing. A friend said to me today, 'Mr. Emerson! Oh, yes, a lovely man, but what has he done?'"

Who brought us here? Who is the father, or at least, the cousin of the Thought that brought us here? You know who, so far as any one person is concerned. This meeting is Transcendentalism. (The Spiritual Philosophy, or Idealism.) This is the fruit of forty years of earnest, private, self-respecting, modest thought. Therefore I say, the more modest we are and the less we say about our religion, the more we shall possess. It is too fine a thing to talk about; it is a precious thing to live by and to show in action. That is the jewel, is it not? Therefore I say, not until the thing is incarnated, not only in one man, but in all of us and we can say "I and my father are one," "He that hath seen me, hath seen the father also," not until we say that, not in egotism, but in the sublime and delightful personality of the spirit.

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MARY T. LONGLEY, Secy.
600 Penn Ave., S. E., Washington.

In 1837, after the divinity school address, the President of Harvard said of it, that "What was not folly was atheism." In this year 1903, they are about to build a grand new Hall of Philosophy; in the grounds of Harvard, and to dedicate it to, and honor themselves by naming it for R. W. Emerson. Verily the world moves.

"Get the truth once uttered, And 'tis like a star new born; That drops into its place And which once circling in its placid round, Not all the tumult of the earth can shake."

J. P. COOKE.

The Sunflower, \$1 a year.

D. A. V. & P. R. R.

(Central Standard Time.)

One hour slower than Eastern Time.

No. 1 | No. 2 | IN EFFECT JUNE 14, 1902. No. 2 | IN EFFECT JUNE 14, 1902.

a. m.	p. m.	a. m.	p. m.
7.00	6.00	7.00	6.00
7.10	5.10	7.10	5.10
7.14	5.14	7.14	5.14
7.34	5.28	7.34	5.28
7.38	5.42	7.38	5.42
7.45	5.49	7.45	5.49
7.55	5.57	7.55	5.57
8.04	6.06	8.04	6.06
8.12	6.16	8.12	6.16
8.45	6.44	8.45	6.44
8.19	6.21	8.19	6.21
9.19	7.07	9.19	7.07
10.25	8.25	10.25	8.25

♦Daily
♦Daily except Sunday.

SUNDAY TRAINS.

Leave Titusville 7 a. m. Falconer, 9:14; Lily Dale, 9:52; arrive Dunkirk 10:29.

For return see number 5 above.

SPECIAL SUNDAY EXCURSIONS.

will be run from July 5 to September 13, leaving Dunkirk 9:00 a. m., Lily Dale 9:37, arriving at Falconer 10:17. Returning Leave Falconer 5:55, Lily Dale, 5:45, arrive at Dunkirk 6:10.

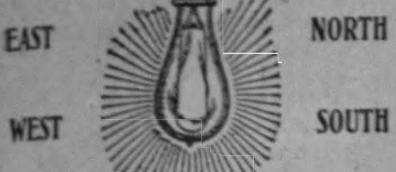
Also from July 5 to September 6, leaving Falconer 8:35, Lily Dale, 11:30, arrive at Dunkirk, 11:55. Returning leave Dunkirk at 1 p. m., Lily Dale, 1:34 arriving at Falconer, 2:10.

Central Standard Time, is one hour slower than Eastern Standard which is used by the towns along this line.

Visitors to Lily Dale from the east and west can make connections with D. A. V. & P. trains at Dunkirk, Falconer Jct., Warren and Irvineton, 9:21 p. m. that a

Central

LIGHT FROM EVERYWHERE



GIRLS AS WAGE EARNERS.

Elizabeth Craig Does Not Agree With Us on the Question.

The last issue of THE SUNFLOWER is "chock full of good things." The article on Lyceum work especially appeals to me as a worker in Spiritualism. I have watched with interest the work done here in that line.

I was a Sunday School scholar and afterwards a worker and teacher and see where the church is right in holding their children to "the faith." We as Spiritualists do not want to hold them to any faith, but faith in themselves; but a knowledge which Spiritualism can give to the awakening intellect of the child, which is a fit foundation for spiritual illumination, as their little bodies develop and brain expands, until the trinity reaches an at-one-ment with life as it proceeds in its revolution of time, proving we are as much spirit in this world as when we reach the higher vibration of the spirit realm.

I am known to my associates as a Woman's woman—call it equal rights or by whatever name you wish. I see you let the old Adam idea prevail in your views, and are therefore inclined to blame the women for the wrong condition of affairs but I am going to place it where I think it belongs.

You know we have been told that one woman brought all the evil into the world—the greatest of which is called death, but we know, as Spiritualists it is the greatest blessing. Now take from the mind all fear of death and you have removed the fear of all fears. It is also said that that "love of money is the root of all evil," not money, but the love of it, so it is not death but the fear of it.

I am going to do a little tracing backward here to prove a fact: It is said that Eve tempted Adam; who tempted Eve? Why, Satan, who is said to be a he. Who allowed Satan to tempt Eve? It was God, who according to teaching is a great big he. Now who do you think is to blame (if any blame there be) for the trouble? Is it a he or a she?

Now let us look at some facts in the commercial world. Who is to blame for women working so cheaply? I say it is the man who employs them. In their commercial greed to save a dollar if they can get a woman cheaper than a man they will hire her. I advise women to take a stand not to work for less than her brother man. But they are intimidated by the stronger sex, (so said) and they are afraid if they do they will not get the place.

And why do the fathers of the girls let them work for the pittance that many of them do? It actually makes my eyes fill with tears of pity when I see in the large department stores here the little girls running their little legs off for one dollar and twenty-five cents a week. The people of the North condemn the slavery of the South when it existed. You have conditions just as bad, or worse, because they are white, our very own race. Those little girls, and big ones, too, are ordered about, fined and reprimanded by the head men of the departments equal to our overseers of the Southern plantations, although they do not lash them with the whip. But the lash of the tongue and look of the eye is as bad for the timid, sensitive little soul, who should be out in nature's sunshine, and fresh air to strengthen their little bodies and improve their minds with intellectual training.

Men are said to be our defenders and protectors. Are they? When they will allow this condition of affairs? I agree with you most perfectly that it is the woman who wants "pin money" who stand in the way of her sisters and brothers who need to work for bread. But why do the fathers, husbands, and brothers allow them to do so? Why not supply them with all this money so they will not have to go outside of home for it? Why do men try to make beggars of women? If we are revolting against this, having the same instinct by nature as man to be free and independent, we do not want to humiliate ourselves by begging from our husbands, fathers and brothers for every cent we want, therefore we prefer to work for it. Does a husband ever consult his wife about his expenditure of money? Why should she be compelled to ask him for every cent she handles?

Why not trust her as she is compelled to trust him? But if I continue in this strain I will run into politics or woman's rights or something out of woman's sphere. So I will stop here close and sign

myself a Lone Star Texan Woman, and true blue Spiritualist.

ELIZABETH CRAIG.

We are not prepared to take up every detail of the criticism as it would require more space than can be devoted to it. In short, our position is not really assailed. We never denied that woman had rights. We do not deny that she should receive the same pay that her brother does when she does the same work. We say she should. But that does not give it to her. We presented a condition that exists not a theory of what should be. One reason why the "husbands, fathers and brothers do not give their women more money" is on account of the earning power of the men has been reduced by female competition. That has reduced the earning power and men now fear that they will be unable to support a family with the luxuries that modern demands make on them and they do not marry, thus throwing a lot of women into the commercial market who have got to get their living in some way. Unfortunately the conditions changing did not change human nature and the results are bad. We do not think our critic will deny this as a fact—however much she, as well as us, regret it and know that theoretically it should be different.

If there were two stores, one paying more wages to these little girls and the other less, and the first one charging a few cents more for their goods on account of it, we are afraid all of the critics would patronize the lowest price store. Remember, ye bargain hunters, that the greatest expense connected with any goods is labor. It costs probably 75% of the entire cost of the goods.

When you get "such a bargain" just remember that someone had to do that work for just so much less than they should have received as you got a bargain on it.

Women are continually making the claim that husbands do not consult them about the expenditure of money. Conditions vary on this. Men, or the majority of men, do consult their wives on the expenditures of money on matters they are interested in. In business matters they do not. It is because it is "out of their sphere" and they do not understand the matters. The one who has the handling of the business does understand it. Other men who were not conversant to the business would not understand it any better. So he is obliged to use his personal judgment in the matter. But do wives consult their husbands as to how they shall have their dresses made? Outside of the amount of money the husband can afford to let them have for that purpose? We think if men attempted it they would get such a "setting down" as they would not forget for some time in the majority of cases.

It is not necessary to make the women beggars. But do the majority take into consideration the ability of the men to supply them? Do they take it for granted that their husbands have not always got the money to spare to give them as they want it? Do they consider the business bills that have to be met when they want money for any purpose? The majority of men spend very little money on themselves. For personal adornment and things not absolute necessities. They are obliged to do this in most cases. When they have money ninety-nine men out of every hundred are glad to give it to their women relatives to use in any legitimate manner; but unfortunately the women do not seem to appreciate this fact in the larger proportion of cases.

But this is also going into other conditions. The fact remains that the conditions are as stated in the editorial referred to when it comes to conditions and not theories. As to the old Adam story, that is a chestnut. No one takes any stock in it today.—Ed.

Fourth of July Rates—D. A. V. & P. R. R.

Account Fourth of July the Dun-kirk, Allegheny Valley & Pittsburg R. R. will sell tickets at greatly reduced rates, good returning until the 6th inclusive. These tickets will be sold also to points on a number of connecting lines within 200 miles from selling station. Particulars from agents.

ARDETHA THE TEACHER.

This is a book of 154 pages given by Ardetha, the spirit of an Atlantan, through the mediumship of F. Corden White, to G. W. Fuller. It is an interesting book and will well pay perusal. Many of the questions that appeal to Spiritualists and those who are entering the field of free-thought are considered and answered by the "Teacher" through the lips of a medium. Cloth, 75 cents.

THE INFLUENCE OF THE ZODIAC ON HUMAN LIFE.

By Eleanor Kirk. The great interest in the study of Astrological subjects makes this an especially interesting book. It takes up the general influence of the planets and their positions, upon human life and gives a short character sketch of the individuals born under certain signs. The date of each cusp is given so that no information is necessary excepting the day of the month of birth. It also describes the diseases a person is liable to when born under certain signs, the business adaptability, etc. It is a book more for the use of the average person than for an expert Astrologer, although valuable to the latter. Cloth, \$1.00.

LIZZIE DOTEN'S POEMS.

These books of poems are among the most popular of any ever published. They appeal directly to the person and are not only truly poetical, but they have some thought back of them that causes them to appeal more directly to the reader than the average poem. Such gems as "Peter McGuire; or Nature and Grace" "St. Peter at the Gate," and others in the books are well worth the price of the volume. There are two volumes: Poems of Progress, and Poems from the Inner Life." Price, each volume, \$1.00.

THE VOICES

by Warren Sumner Barlow, is a volume of verse that takes up the different voices of the individual and his surroundings. The Voice of Nature, Voice of a Pebble, Voice of Superstition, etc., is each given a place in the economy of Nature and the combination makes a neat book of 226 pages. Sixteenth edition, with steel plate portrait of the author, cloth, \$1.00.

WHY DON'T GOD KILL THE DEVIL?

Some of the questions involved in this are quite complicated. If the Devil is bad now, was he better at the time God made him, and was he good when "God saw all that he had made and it was very good"? If God is all-powerful, and the Devil is a detriment to humanity and to the peace of this world and gets the majority of us in the next, why don't God kill him? Can't He do it? If God can kill the Devil and don't, is He not responsible for all the evil the Devil does? You will never regret it if you send 15 cents for this book.

ADVANCEMENT OF SCIENCE.

Prof. John Tyndall's famous Inaugural Address before the British Association for the Advancement of Science, with the articles on Prayer which so stirred the religious world. Paper, 25 cents; cloth, 50 cents.

A FEW REASONS FOR DOUBTING

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By J. H. Hill, M. D. Tracing the myths which lie at the basis of Christianity to their origin in sun and star worship. Illustrated and with planisphere. Cloth, \$1.00.

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We have learned of the power of thought, and that by right thinking our lives and surroundings will be all that we can desire.

This book presents in a simple and clear style the fundamental principles, an understanding of which enables us to realize the new life.

In this book the writer deals with the principles which constitute the very basis of the successful married and home life.

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DR. W. M. KEELER

1343 Roanoke St. Washington, D. C. 729

SPIRIT Photographs.

ARTISTS.

Send your own photograph or lock of hair; and receive three finished pictures of some loved ones, that have passed to the beyond and are anxious to reach you.

River Falls Wis., March 5th, 1903.

Spirit Artists.—I received my spirit photographs yesterday and to me I must say this is a revelation. I fully recognize all five faces upon them as my nearest and dearest friends in spirit, and such evidence reveals to me beyond a doubt our future existence.

T. H. BARRETT.

Independent slate-writing, tablet-writing and readings by mail, sealed questions answered. For particulars address with stamp enclosed, and receive a proof.

Mr. and Mrs. A. Norman.

Minneapolis Minn.

2721 Elliot Ave. So.

Will be at Lily Dale Camp.

DEATH, THE MEANING AND RESULT.

—BY—

John K. Wilson.

This is an exhaustive treatise of 560 pages, consisting of messages received through independent telegraphy and the incidents connected therewith. The messages were received in the office of the compiler, who is an attorney of excellent standing in Pennsylvania, and the contents make an extremely interesting as well as instructive book.

It has already had an extensive sale which will grow as it becomes known.

Price \$1.25. For Sale at This Office.

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LEADING IDEAS OF GREAT WORLD FAITHS

(Continued From First Page.)

ple of all this vast territory are spoken of as Romans.

We shall now see from a first-hand testimony, so to speak, what it meant, yes, what it cost, to declare "for Christ" the Redeemer, amid all the riot of luxury and woe that helped to make up the life of Rome.

There had arisen in the minds of the people of the great centres of the Empire a feeling of bitter hatred to the sect of Christians. They had been overlooked at first. Rome was not hostile to religionists, "setters forth of strange gods," but this sect was earnest, knew no compromise, and the question was, "Which should live?" Christian teachers claimed a religion from God, by way of the medium, the man Jesus. The Romans philosopher held that they had a purer code of ethics in their divine philosophy. They could not believe the grand Cosmos to be the Body of God—and this one God, as taught by Jesus, to be the One Great Positive and Controlling Will above and yet guiding all creation through Nature.

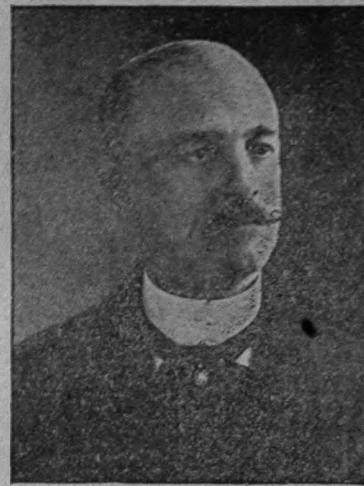
The vulgar mind was full of prejudices, inspired by stories of Christian mysteries. While persecuted, this sect worshipped in the vaults of the Catacombs, in caves, or such hiding places as they could find, holding "love-feasts," or "the Lord's supper." These mad zealots said that the world was soon to be burned up, and this created an indifference to life and its pursuits. There was, of course, no worth in wealth and the crown of martyrdom was sought for as the highest honor; as those who suffered, entered into the paradise of God and were crowned with the Light of Life and Glory.

They could echo the wisdom of Socrates, who said: "He is richest who is content with the least, for content is the wealth of nature." In this world it is not what we take up, but what we give up that makes us rich in spirituality.

This spirit of a martyr says, "I was converted by a lovely boy whom my husband brought home to me from the slave market, as a gift. He was about fifteen years old, his face beamed with gentleness and goodness. He stood with the other servants and was most happy near me; he was artless, diligent, dutiful, and exact in every duty. His face shone with that serenity of soul that I loved to gaze upon. My husband, too, felt this silent influence of the boy, Julius. One day we asked him of his parents, and his education; he told us he was born a slave and reared in his master's family as companion to his only son. The master and son had suffered as Christians and he, brought to the Forum, was sold by their relatives. My husband inquired as to Christ and His disciples, and the philosophy which made Julius so serenely happy.

"Julius was glad to tell us all he knew. It was wonderful how well he could repeat the gospels and epistles. Never owning a copy he had committed to memory most of Luke and John, and portions of Paul's Epistles. We delighted in his recitations for their singular beauty and precision. My husband began to talk of this new religion and was led by Julius to attend the midnight meetings. He then procured a copy of the Gospel of John and of St. Paul's Epistle to the Romans. Gradually we became converts to the faith. It was soon known, for such were the frequent demands made by the Roman rites for sacrifices to the national idols, etc., that when these ceased to be conformed to, all who shared our hospitalities knew that we had become Christians. Every kind entreaty was made by friends to save us being denounced to the magistrate. Without loss of time, my husband freed Julius and sent him to Athens in care of a friend. We made all possible preparation for whatever might befall, hoping that if we were to suffer the ordeal of the Amphitheatre and the beasts that we might stand together.

"The pro-consul, a friend of my husband's, did not think I could endure this furnace of affliction alone. He had shared our hospitalities and had ever shown a warm friendship for us both. My first fearful trial was being torn from my husband and taken with my baby boy to prison. There were five of us led through the narrow streets on foot, followed by a



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rabble. A youth joined us, ambitious of sharing our fate. Indeed, such heroism was not infrequent in those days. (Leonidas, the father of Origen, was beheaded. Origen, then a boy, was anxious to share with his father the glory of martyrdom, but his mother hid away all his clothes and thus prevented him from leaving home.) When I had reached the prison and was seated on a stone block, surrounded by dirt, my baby was nursing and my venerable father came to visit me, in tears beseeching me to have pity on his grey hairs. He kissed my hands, praying for my boy, who must die if deserted by me. To pity my husband, and weeping he called on me, while on his knees, as the mistress of his fate! Oh, it was terribly sad. But I had the joy of knowing that except my father, my husband and all I loved best, rejoiced that I was faithful.

"The days following were days of anguish, for I was a daughter, a wife and a young mother, accustomed to all the luxury of a most luxurious age. Yet I endured all the miseries of my prison without flinching. Then my child was taken from me. I was brought before the magistrate in open court, amid a crowd. Being of the wealthy class my martyrdom was to be to all classes a holiday!

"As I stood on the scaffold my father brought my infant and besought me to have pity on my son. I kissed my child, who was held up in his arms, but I would not come down. My father caught my dress and strove to pull me from the scaffold. The pro-consul ordered the guards to beat my father back; they did it and every blow upon his head fell upon my heart. In this hour of my intense agony Jesus was near me. I knew the holy influence! I knew that my martyrdom was a necessity for the success of the religion of God and of my Savior. It was mine not only to suffer, but in dying to uphold the fainting faith of those in like condemnation.

"The day following was the festival of the birth of the Emperor and it was to be made joyous by my martyrdom! The truth must be upheld! My companions were a young wife and mother like myself, and a nameless slave. This was to heighten the contrast and enhance the spectacle. With every indignity we were led from the prison to the Amphitheatre. This vast edifice was crowded with people. Many stood for hours, many more had been there all night, so eager were they to witness the spectacle. I was known for the gifts of rank and wealth, and not these alone, but for the fame of my beauty; and my female companion, young and charming, had become a mother since our imprisonment.

"When led into the center of the circle we stood awhile to satisfy the gaze of the people. Then we were seized by the gladiators and stripped naked. Our shrieks of shame and agony thrilled the breasts of the multitude and while we were being placed under nets preparatory to our exposure to wild beasts, their cries rose to such a pitch of fury that the gladiators withdrew the nets and threw us back our loose garments to cover us. This done, a cow, goaded to madness, was let into the arena and it attacked us, wounding and maiming, but not killing us. The audience, weary of this torture, demanded the termination of our lives.

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